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A  
S E R M O N

Preach'd at

TUNBRIDGE-WELLS.

On *Sunday*, July 17, 1715.

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*The DUTY of Glorifying GOD,
for the Benefits of our RE-
DEMPTION.*

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On *Sunday, July* 17, 1715.

By JOSIAH WHATELY, M. A.
Of *Trinity-Colledge in Cambridge.* K

L O N D O N:

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DUTY of Glorifying God,
for the Benefit of our R.A.

FERMON



JOHN W. HATFIELD, M.A.
of Trinity College, Cambridge

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TUNBRIDGE-WELLS.

I Cor. vi. 19. 20.

— *And ye are not your own ;
For ye are bought with a Price, therefore
glorify God in your Body, and in your
Spirit, which are God's.*

FOR the occasion and dependence of the Word, it will be necessary to look back to the beginning of this Chapter, where we shall find that several very scandalous practices had prevailed amongst the *Corinthians*, as Going to Law with one another, and that before Heathen Judges, *ver. 1.* Defrauding one another of their just *Rights*, *ver. 8.* and the heinous Sin of *Fornication*. *ver. 13.* These St. Paul takes notice of with some

some Warmth and Concern. *Dare any of you having a Matter against another go to Law? &c. and ver. 5. I speak to your Shame, is it so, that there is not a wise Man among you?* And so he proceeds, applying proper Dissuatives against these several Vices concluding in the words of my Text, with the most strong and prevalent argument, to convince them of the Unreasonableness and Injustice of their Behaviour. *And ye are not your own: for ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's.*

Which Words according to their natural order contain in them these three things.

First, A Denial of any Right of Propriety in themselves. Ye are not your own.

Secondly. An Assertion of Gods Propriety in them, founded on his Purchase of them, by the Blood and Merits of Jesus Christ. For ye are bought with a Price.

Thirdly, Their Duty concluded from their Relation to God as his Own, his Purchase, or Redeemed ones. Therefore glorify God in your Body, and in your Spirit, which are God's. i. e. Since God hath so full and indisputable a Right of Propriety in you upon the Title of Creation and

and Preservation, but more especially of Redemption by the Blood of Jesus Christ ; let his Glory be the ultimate Scope and Intendment of all your Actions, let all the Faculties of your Souls and Bodies be employed in his Service, and let the effects of this Pious Industry appear in an *exact Conformity* of your Lives to his most Holy Laws, that so the Lustre of your good works, may be conspicuous before Men, and administer occasion to them, to glorify your Father which is in Heaven.

From the Words thus considered I shall in discoursing thereon observe this Method.

First, I shall endeavour more fully to explain to you the Nature of the Duty here enjoined of Glorifying God, and shew you wherein it consists.

Secondly, I shall offer some Arguments to excite you to the Performance of this Duty, drawn from the Consideration propos'd by the Apostle in the Text, *viz.* That we *are not our own, but are bought with a Price.*

Thirdly and Lastly, I shall give you some Directions for the Regular Discharge of this Duty, and so conclude.

To

To begin with the *First*. The Glory of God being represented to us in Scripture, as the End of Man and of the whole Creation, the advancing of this in those Ways which God hath prescribed to us, either in Nature or by Revelation, must necessarily be the highest Duty of our Lives, and as such requires our distinct Consideration. Without troubling you with the various acceptations of this Phrase, *The Glory of God* in Holy Scripture; I shall take notice only of two, as sufficient for my present purpose.

First, The Glory of God sometimes signifies the Transcendent Excellencies of his Nature in it self considered. And in this sense it cannot be proposed to Man as capable of being advanced by him. No! God is all-sufficient in himself, his Perfections admit not of addition or diminution by any Created Being, like the Sun, his lustre is the same whether we gaze upon it or shut our Eyes. *Can a Man be profitable unto God? says Eliphaz to Job, Chap. xxii. 2, 3, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous, or is it Gain to him that thou makest thy ways perfect? And again, Chap. xxxv. 5, 6, 7. Look unto the Heavens, and see, and behold the Clouds which are higher than thou. If thou sinnest, what dost thou against him? or if thy Transgressions be multiplied, what dost thou unto him? If thou*

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be Righteous, what givest thou him? or what receiveth he of thine Hands? The result of all which expressions imports the infinite disproportion between the Creator and the Creature, and consequently an utter impossibility, that the best Services of Created Beings, can make any addition to the Divine Perfections.

But then *Secondly*, The Glory of God oftentimes is put to signify, The Appearances of his Perfections in his Creatures, whether Natural or Free Agents, as discern'd by Man, for his Honour. And so to *Glorify God*, is by frequent conversing with the discoveries he has been pleased to make of himself in the Works of Creation and Providence, but above all in that stupendious Work of our Redemption by Jesus Christ, to imprint on our Minds the most lively and sensible apprehensions of his Wisdom, Power and Goodness, and to improve these to an Holy Conformity unto his likeness, in all his imitable Perfections. 'Tis to *set God always before us*, in his three grand Relations to us, as our *Creator*, *Redeemer* and *Sanctifier*, to consider the Duties consequent upon these Relations, and the manifold Obligations from thence arising, to the Performance of them. In a word then to come close to the design of the Text, to *Glorify God* in the Sense there recommended, is

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out of a deep and Serious Sense of the Sovereign Benefits of our Redemption, more particularly as the Master-piece of all the Works of God, to devote our selves, both Souls and Bodies to the Service of that God, who hath wrought so great Salvation for us.

II. I come now to the *Second* thing proposed, which was to offer some Arguments to excite you to the Performance of this Duty, drawn from the Consideration urg'd by the Apostle in the Text, *That we are not our own, but are bought with a Price.* A Consideration this of the most important Nature, and such as carries with it the strongest obligations to Holiness and Piety, that can possibly be proposed to a Reasonable Creature. Not to mention any other, those I shall at present lay before you are, *Gratitude, Justice, or Equity and Interest.*

1st. The Consideration, *That we are not our own, but are bought with a Price,* and this of no less value than that of the Blood of Jesus Christ, obliges us in *Gratitude* to the largest returns of Duty and Obedience that we are capable of. *That* God should send his Son the Darling of his Love into the World, to take upon him the form of a Servant, *that* He who lay in the Bosom of the Father from all Eternity, the *Brightness of*
his

his Glory, and the express Image of his Person,
 should leave the Mansions of Bliss, to take up
 his Tabernacle amongst us, and thereby be-
 come obnoxious to all the Natural infirmities
 of our Flesh, Sin only excepted, and not only
 so, but should expose himself to, and patient-
 ly suffer the highest Indignities that could be
 offered, even to Death it self, and all this for
 the Sake of *Sinful, Miserable, Lost Man,* to
 purchase for him a *Redemption* from the
 Bondage of Sin, Satan, and his own Lusts, and
 to reinstate him in those happy Priviledges he
 had forfeited by his Rebellion against his God :
This is such an amazing Instance of condescen-
 ding Love and Goodness as at once challenges
 our most Devout Admiration and Pious ack-
 nowledgments of Praise and Thanksgiving.
 And could we but once be persuaded to sit
 down now and then, and give our selves leave
 seriously to contemplate this great Redemption
 in all the glorious and blessed Circumstances,
 wherein 'tis set forth to us in the Gospel, it
 would be impossible for us as long as we have
 any thing that is *modest and ingenuous, ten-*
der and apprehensive left in our Nature, to
 forbear crying out with Holy David, *Psal.*
cxvi. 12. What shall I render unto the Lord,
for all his Benefits ? For the Benefits of our
Creation, that whereas he might have made
 us lower than the lowest of all his Creatures,
 he hath been pleased to make us *Rational Be-*
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ings,

ings, and endue us with those noble Faculties of our Souls, whereby we are capable of Knowing, Loving, and Enjoying him here and to all Eternity ; *for* the Benefits of our Preservation, that notwithstanding our daily abuse of his Mercies, he is pleased to continue to us the Communications of his Goodness, both Natural and Gracious by the influences whereof we Live, Move, and have our Being ; *lastly*, and above all, for the *Benefits of our Redemption*, that when by our willful Disobedience of his most Righteous Laws, we had justly forfeited the Mercies of the former, had defaced God's Image on our Souls, and rendered our selves obnoxious to his Wrath, and the dreadful Effects thereof, Eternal Death ; That in this wretched, forlorn Condition, when there was nothing in the whole Creation to stand in the Gap, and avert the executions of God's Justice, God should then magnify his Wisdom and Love in our Salvation, by his Mercy *redeem* us as it were from his Justice, yet so as that the *former* should not be advanced upon the Ruins of the *latter*, but the whole be concerted with such exquisite Wisdom, that his *Mercy* might appear to be a most *Righteous* Mercy, entirely consistent with his Governing Justice, and his Justice a most merciful Justice : O ! the depth of the Riches both of the Wisdom and of the Knowledge of God. This

was

was St. Paul's Rapturous Exclamation, when
 he thought on these things, and such as would
 very well become the Mouths of every one of
 us, who profess our Belief of them. But alas!
 so *stupidly insensible* are we grown, that we
 either do not at all think upon these Mercies
 of our God, or think upon them with such a
cold Indifferency and *languid Affections*, as if
 they were things wholly foreign to us. And
 This Behaviour suitable to the great obligati-
 ons that we lie under, for such unspeakable
 Benefits, are these Returns fit for Reasonable
 Creatures, to make to the Author of such glori-
 ous Blessings? Did Christ come down from Hea-
 ven to *seek and save Us* that were lost, and does
 he not deserve to be entertained with the most
 affectionate Respect? Alas what Hurt or Loss
 would it have been to him, if we had perished
 for ever in our Sin and Folly? Would not
 Justice have been glorified upon such disobedi-
 ent Wretches? Might he not have said to his
 Father, "What are these poor sinful Worms,
 that I should be at all regardful of them?
 Must I suffer for their Sin and Folly?
 Should I *debase* my self to become Man,
 because they would have *exalted* themselves
 to become as Gods?" Thus Christ might
 have declined the Suffering and the Shame,
 and let it *fall* and *lie* where it was Due; and
 then we must all have laid our Hands upon our
 Mouths,

Mouths, and with Shame and Confusion of Face, have acknowledged the Justice and Righteousness of God : But his Compassion extended infinitely beyond our Merits, *He* freely offereth himself to be a Mediator between an *offended* God and *Sinful* Man. And in this Capacity he comes down into the Flesh, he lives on Earth, he Fasteth, he Weepeth, he is Weary, he is Tempted, he is Hated, Revil'd, Scorn'd, and Spit upon by those Wretches, whom if he had pleased he could have *spoke* out of their Being into Eternal Misery ; He is Crucified with Thieves, *He* bears the Burden that would have sunk us all to Hell ; And must he be forgotten after all these Instances of the most tender Love and Compassion ? *Hear O Heavens and give Ear O Earth*, and let the whole Creation be ashamed and astonished at such Barbarous Ingratitude ! With what confidence can we pretend to any thing that is Modest and Ingenuous whilst we live wholly unconcerned at these Things, whilst we refuse to be drawn by all these *Cords of a Man* and these *Bands of Love*, as the Scriptures elegantly express it, and not only so, but persist to requite these unspeakable Mercies of our God, with the boldest Affronts and Indignities

Secondly

Secondly, The Consideration, That we are not our own, but are bought with the Price of the precious Blood of Jesus Christ, obliges us in Justice and Equity to devote our selves entirely to the Service of God. This is the Argument that the Apostle makes use of in the Text, and in such a manner, as if in the very proposal it carried with it all the Reason and Conviction that could be desired. What! know ye not, says he, that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and know ye not that ye are not your own? For this is the Connexion between the two parts of the Verse. As if he had said, Sure you do not consider the manifold Right that God hath in you, upon the Title not only of Creation and Providence, but more particularly of Redemption by Jesus Christ, otherwise it would be impossible for you to be guilty of such Sacrilegious Injustice as to alienate from his Service those Bodies and Souls of yours, which he hath so undoubted a Right in, and abuse them to Ends and Purposes so widely different from the Will and Intention of their Rightful Owner. Upon the same Principles of natural Justice and Equity we find God expostulating the Case with his People Israel, by the Prophet Isaiah, Chap. 1. the 2d and 3d Verses, Hear O Heavens, and give Ear O Earth, for the Lord hath

hath spoken, I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his Owner, and the Ass his Master's Crib, but Israel does not know, my People doth not consider. And to the same Purpose by his Prophet *Malachi*, Chap. i. ver. 6. *A Son honoureth his Father, and a Servant his Master, if then I be a Father, where is my Honour, if I be a Master where is my Fear, saith the Lord of Hosts.* An Expostulation certainly the most just and reasonable that could possibly be made, and such whose force we cannot withstand till we have broke thro' the very first Principles of Natural Justice and Piety. For if *Earthly Fathers and Masters* do upon the Account of their Derivative and Limited Authority, by all the Rules of Justice and Equity challenge the *Respect, Obedience, and Service* of their *Sons and Servants*, as their just Rights, with infinitely more Reason, as the Grounds of the Relation are infinitely more obliging, may the God and Father of us all, the Lord of Heaven and Earth, demand the best Services that We are able to perform. As God is the Author of our Being, he hath an undoubted Right and Property in all the Faculties of our Natures, as he *preserves* and upholds our Beings by the continual Emanations of his Goodness without which we should presently

drop

drop into our primitive Nothing, he acquires every Day and Hour of our Lives, as it were new Rights and Properties in us ; And if to both these we add the Consideration of what the Text particularly directs to, *viz.* Our Relation to God as his Purchase, by the Blood of Jesus Christ, we must unavoidably conclude, that by all the Ties and Obligations of Justice imaginable, we are God's, and consequently that the fulfilling of his Will and Pleasure in the Use of all the Faculties of our Souls and Bodies, ought to be the ultimate Scope and Design of our Lives. An Inference this the most just and natural that can possibly be made, and such as rightly improved and applied, would by the Blessing of God, work in every one of us an holy alacrity and promptitude, conscientiously to discharge our Duty in the several Relations and Circumstances, wherein the Providence of God hath thought fit to dispose us in the World. When in our more Retir'd and Thoughtful Hours (as I hope we have all of us *some* of these every Day of our Lives) we seriously contemplate on these things, one would think it were impossible, but such thoughts as these must arise in the Hearts of every one of us. " 'Tis thou O Lord,

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" that hast *made* me, and not I my self ; 'tis
 " thou that *preserveſt* and upholdeſt my
 " being, and giv'eſt me of the Comforts
 " and neceſſaries of Life freely to enjoy ;
 " 'tis thou that haſt *redeemed* me not with
 " corruptible things, ſuch as Silver and
 " Gold, but with the precious Blood of
 " Jeſus Chriſt, as of a Lamb without
 " Spot. All I am, and all I have, both
 " as a Reasonable Creature, and a Chriſti-
 " an is wholly Thine ; to Thee therefore O
 " Lord, as is moſt Juſt and Right, I en-
 " tirely devote my ſelf both Soul and
 " Body : With my Tongue will I be talk-
 " ing of thy greatneſs, and declare thy
 " glorious Works from Day to Day, with
 " my Eyes will I behold the wonderful
 " Effects of thy Power, Wiſdom, and
 " Goodneſs, in the Works of Creation and
 " Providence , all the Members of my
 " Body, and Powers of my Soul, will I
 " employ as Inſtruments of Righteouſneſs
 " to that God who hath ſo undoubted a
 " Right and Title to them, and from
 " whoſe Service they cannot be alienated
 " without the moſt notorious Injuſtice.

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'Twas a noble saying of a || *Heathen* Philosopher, " Were I a Nightingal I would sing as a Nightingal, or were I a Lark I would pear as a Lark ; But now that I am a Man endued with the faculties of Understanding and Reason : I will set forth the Glory and Praise of my Creator in a more noble Way, (that is) by a faithful Discharge of that Work, which the great Master of the Scenes hath assigned me in this Life. If Rich, I will glorify God by my Liberality and publick usefulness, if Poor, I will glorify God by an innocent Contentedness, and humble Resignation of my self to the Will of Him, who hath an undoubted Right to dispose of us according to his Pleasure. If a Magistrate, I will glorify God by my Zeal and Activity in the Employment of that Authority, wherewith he hath entrusted me, to the Advancement of his Honour and Interest in the World. And so in all the other Circumstances of Life, the fulfilling of the Will of God his most Absolute Owner, and so the most Rightful Disposer, was proposed by this excellent *Heathen*, as the Measure and

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End

End of all his Actions. I might here enlarge upon this Sublime Instance of *Heathen* Divinity, and enforce it upon your Minds, by shewing under what mighty disadvantages this Excellent Philosopher rais'd himself to such exalted frame of Spirit ; but I remember I am speaking to a *Christian* Auditory, to Those, who besides the Common and avowed Principles of Natural Religion, not only profess but have been solemnly baptized into the Belief of God, as their Creator and Governor, offended by Sin, but reconciled unto them by Christ our Saviour and Redeemer ; therefore leaving this Argument to be improved in your more serious Meditations ; I proceed,

Thirdly, to shew how the Consideration, *That we are not our own, but are bought with a Price*, obliges us in *Interest* to devote our selves entirely to the Service of God.

And this it does upon **Two** Accounts.

1st. Because the fulfilling of the Will and Pleasure of God in the Use and Improvement of all the Faculties of our Souls and Bodies, is the only Way to entitle our selves

selves to the glorious Benefits which
 Christ by his Redemption hath purchased
 for us. That there are *Conditions* to be
 performed on Man's part, previously requi-
 site to the enjoyment of those Mercies
 which Christ hath purchased for us, that
 these Conditions are *Repentance* for Sins
 past, and a *Solemn Dedication* of our selves
 to the Service of God for the time to
 come, both These are Truths as plain and
 obvious as Scripture can make them. And
 indeed could we suppose Revelation had
 been wholly silent in this Matter, the Condi-
 tionality of the Covenant of Grace, purcha-
 sed by the Blood of Christ, is so entirely
 agreeable to the dictates of Natural Reason,
 and the contrary so abhorrent thereto, so
 repugnant to the Nature of God, as a Holy,
 Wise, and Just Being, that it is impossible
 for any who is not resolved to shut his Eyes
 against the clearest Light, to imagine that
 any thing less than the Performance of
 the Conditions, can entitle him to the
 Promises. If then the Promise of Mercy
 and Pardon, of Life and Blessedness, the
 Great and Glorious Benefits of this Cove-
 nant, is annexed to the Personal Perfor-
 mance of the Conditions, *Repentance*,
Faith and sincere *Obedience* (and to sup-
 pose the contrary would be to cast the most
 blas-

blasphemous Reflection upon God, by saying, That the most Holy, Wise God hath in the literal Sense of the Words, *Establish'd Iniquity by a Law,*) if, I say, the Blessings of Eternal Life are propos'd as the Reward of our Industry and Obedience, then it highly concerns us as we would consult our best and truest Interest, to Arise and be doing the Will of our Father which is in Heaven, that so we may be numbred amongst those blessed Ones, in the 22^d of the *Revelations*, and the 14th, *That do the Commandments of God, that they may have right to the Tree of Life, and enter in through the Gates into the City.*

But then 2^{dly}, Interest obliges us upon another Account to devote our selves to the Service of God, and that is, as we would escape that Load of Guilt and Punishment which the Neglect of this Duty will most certainly devolve upon us. The great End of all the Mercies that God is pleas'd to dispense unto us, is to draw us nearer to himself; The Blessings of Life, Health, Friends, Food, and Raiment are all of them so many Engagements to devote our selves to the Service of the Gracious Author of them, These are the Returns which

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God expects at our Hands ; and that they might be effectual to this End, it hath pleased God to implant in our Nature a Principle of Self-Love to endear these Mercies unto us, that so the Delights arising from a quick and lively relish of them by affecting the Sense, might represent to the higher Faculties of the Soul the Amiableness of Infinite Goodness in order to attract our Love. This is the Design of all God's Mercies unto us, and so the Apostle tells us, *Rom. ii. 4. That the Goodness of God leadeth us to Repentance*, it is the most natural, and so the powerful Motive to engage us to it. But then if it fail of this Effect, if either by our Insensibility or Obstinacy, we neglect to improve the Mercies of God to their design'd Ends, they will instead of Blessings prove the greatest Curses to us, and leave us in a much worse Condition than they found us, loaded with much heavier Guilt and bound over to much sorer Punishment, and this in proportion to the greatness and value of the Mercies we have contemned. To come home to the Instance in the Text, the Mercy there recommended and propos'd by the Apostle to the *Corinthians*, as a Motive to their Obedience, and entire Resignation of themselves to the Will

Will of God, is of the highest and most Comprehensive Nature, even our Redemption by Jesus Christ. Now as the Benefits hereof are unconceivably great to those who improve this Mercy, to the End for which it was designed by God, which is to draw us nearer to himself, by the most amazing Instance of Condescending Love and Kindness, so, and for this very Reason, will the Loss and Misery be unspeakably deplorable to those, who stand out against the most endearing Arguments of Love and Goodness, and by an obstinate contempt of this Mercy, defeat the gracious Methods that God hath made use of, for their Recovery and Eternal Happiness. Let us then beseech you my Brethren, by the Threatnings as well as Mercies of God, be persuaded *in this our Day, to consider the things that belong to our Everlasting Peace.* Life and Death the greatest Blessings and the greatest Curse, are set before us in our Redemption by Jesus Christ, if the former in all the glorious Representations, in which 'tis set forth to us in the Gospel, will not raise our Desire, and attract our Love, if to be *Heirs of God, and joynt Heirs with Christ*, if to be Partakers of the *Inheritance of the Saints in Light*, and be crowned with Glory and Honour and Immortality

mortality in the Heavens, if the prospect of all this will not excite our *Hopes*, and actuate our endeavours to make our Calling and Election sure, at least let the Consideration of the dreadful Menaces denounced in Scripture against those who trample under Foot the Son of God, so far work upon our *Fears*, as that we may be prevailed upon to kiss the Son, lest he be Angry, and we perish from the Way. For if *he that despised Moses's Law, died without Mercy*, as the Author to the *Hebrews* tells us, *Chap. x. 28.* Nay if the *Gentiles* who had only the Light of Nature, to discover their Relation to God, and the Duties arising therefrom, if They because they held the Truth in Unrighteousness, and when they knew God, glorified him not as God, neither were thankful for the Mercies of their Creation and Preservation, became justly obnoxious to the Wrath of God, of how much sorer Punishment shall We *Christians* be thought worthy, who enjoying a much clearer Revelation of God's Will, and more glorious Manifestations of his Goodness to us, shall neglect so great salvation, and deny the Lord that bought us, the Honour due unto his Name.

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III. But

III. But I hasten to my Third and Last thing propos'd, which was to give you some *Directions* for the Performance of the Duty enjoy'd in my Text, of *Glorifying God*. And here it will be necessary to remind you of what I observed to you, in the former Part of this Discourse: That since the Infinite Perfections of God, render it impossible for any Created Being, to add any thing of Real Worth and Excellency to his Nature, the only way whereby Man is capable of honouring and glorifying God, is by shewing forth his Excellencies to the World, in as full a Transcript of all his Imitable Perfections, as our imperfect Natures are capable of. Now that we may be instrumental hereto.

First, we must endeavour to Impress upon our Minds worthy and becoming Conceptions of God. In his *Being* we must apprehend him to be Self-Existent, Unlimited, Immenſe, the Original and Fountain of all Created Beings and Perfections. In his *Attributes* we must conceive of him as Infinite, and so Most Holy, most Good and Merciful, most Just, most Faithful, most Wise, and most Powerful. In his *Operations*, or the Out-goings of his Per-

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Perfections towards his Creatures, we must represent him to our selves as most Perfect and Indefectible, his Power, Wisdom, Goodness, and all his other Attributes we must conceive, as acting in the Harmonious Conccnt, and intimate Union one with the other. This is the first Step we must take in our Approaches to God, 'tis this, and only this will imprint on our Hearts that internal Esteem, Reverence and Love of God, which as the Soul will give Life, and Activity to all the subsequent Acts of Religion. And therefore the Apostle tells us, *He that comes to God must believe that he is* ; From the Observation of the Effects, of Power, Wisdom and Goodness, in his Own wonderful Frame, and the Constitution of all Things about him ; He must be convinced that there is some supreme Independent Being, the Original Cause and Author of all things, from whence Himself and all other Beings, derive the several degrees of Goodness, belonging to their Natures, and in the fulfilling of whose Will and Pleasure consists the utmost Perfections of their Beings.

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But now because *Faith without Works is dead*, because the Belief and Acknowledgment of God's Being and Perfections, if not productive of a Reverential Esteem of his most Glorious Majesty, and a Behaviour suitable thereunto is *dead*, and worthless in his Sight, and will but entitle us to the dreadful Portion of those Apostate Spirits, who believe and tremble ; Our next Care must be, *Secondly*, To Improve our Conceptions of the Divine Nature and Perfections into a suitable Behaviour and Conduct of our Lives. For Then do we most glorify God, when our Lives are such as do most plainly discover the Excellencies of his Nature, and that is, when they are most conformed to the Divine Perfections, when we make it appear visibly to the World, that we act upon higher Principles, and propose to our selves nobler Ends, than the Generality of the World do, who Think and Speak, and Live as if they had resolved with those bold Offenders, *Psal. xviii. 4. That their Thoughts, their Tongues, their Lives, are their own, and none is Lord over them.* Of whom St. Paul hath given us a Description in Words of a Sad Emphasis. *Phil. iii. 19. Whose End is Destruction, whose God is*
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Spirit,
ascribe
Glory,
for Ev

their Belly, and whose Glory is in their Shame, who mind Earthly things. Which Character that it may never belong to any of us, but that we may All of us be persuaded by the Mercies of God to present our selves, both Souls and Bodies, a Living Sacrifice, Holy, Acceptable unto God, which is our Reasonable Service, God of his Infinite Mercy grant, thro' the Merits and Intercession of his Son Jesus Christ our Lord, To whom with the Father, and the Eternal Spirit, Three Persons, but One God, be ascribed as is most due, *All Honour and Glory, Dominion and Praise, Now and for Evermore.*

F I N I S.

right in it, and whole Duty is in their
hold V



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